A

GODLY TREATISE, WHEREIN ARE EXAMINED AND CONFVted many execrable fancies, giuen out and holden, partly by *Henry Barrow* and *Iohn* Greenewood: partly, by other of the Anabaptiſtical order.

Written by ROBERT SOME Doctour of Diuinitie.

Titus Chap. 3. Verſ. 10. 11.

Reiect him that is an Heretike, after once or twiſe admonition, knowing that he that is ſuch, is peruerted, and ſinneth, being damned of his owne ſelfe.

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1589.

TO THE RIGHT HONOVRABLE SIR CHRISTOPHER HATTON KNIGHT, Lord Chancellour of Englande, and Sir WILLIAM CECILL Knight, Baron of Burleygh, Lord high Treasourer of England, of her Maiesties most honourable priuie Counsell, Knights of the most Honourable order of the Garter, and Chancellours of the Vniuersities of Cambridge and Oxford, *Robert Some* wisheth encrease of Gods graces, in Iesus Christ.

THe Anabaptisticall sort, Right honorable, were very bolde of late. They preassed into her Maiesties presence: they complayned to her Highnes of great persecution: how iustly, your Lordships knowe, which by the Queenes commandement did examine and commit them. Henry Barrowe *and* Iohn Greenewood *are the masters of that Colledge: men, as yet, very wilfull and ignorant. The way to cure them, if God will, is, to teache and punish them. So were Heretikes dealt with in the Primitiue Church: so were the Arians in* Constantinus *time: so were the Donatists in* Augustines *time. And, this is Gods order. If they will not be wonne, they may and*

ought to be repressed, lest mens soules be poysoned, the Church rent in pieces, and the Common wealth disturbed. They which will preserue the sheepe, may not spare the wolfe. Melius vnus pereat, quàm vnitas. *These men pretende great knowledge, great zeale, great holinesse. So did the Pharisees in Ierusalem: the Donatists in Afrique: the* Electi *amongst the Manichees: but their knowledge is ignorance, their zeale madnesse, their holinesse hypocrisie.* Ex pede, Herculem. *Their writings, speeches, behauiour, are cleare demonstrations of this. It is high time, my Lords, to looke vnto, and to meete with this mischiefe. It is out of the swadling cloutes.* Claudenda cauea, antequam aues euolauerint. *The cage must be shutte before the birdes be flowen. If one sparke bee able to burne a house, great flames will consume a forest. A worde is enough to your Lordships, whose fidelitie and wisedome her Maiestie and this Noble land hath singular experience of. You haue already very honourable care of this. I doe thanke God very humbly for it: so doe and will many thousands besides. The reasons which made me bolde to present this Treatise to your Lordships, are: First, you loue, honour, and defende the Church of Englande, which these men account very basely of. Secondly, you are honourable Patrons and Chancellours of the most famous Vniuersities*

in

in Chriſtendome, I meane, Cambridge and Oxforde: which Vniuerſities, Barrow *and* Greenewood *would haue aboliſhed by* QVEENE ELIZABETH. *Thirdly, you are enemies vnto, and are able to repreſſe the Anabaptiſticall crewe, which haue giuen out, that onely the Biſhops and Cleargie are caryed againſt them. Laſtly, I doe owe a particular duetie to your Lordſhips for your honourable fauour to me. The Lorde for his Chriſtes ſake preſerue your Lordſhips, and multiply his bleſſings vpon you, that our gracious Soueraigne* QVEENE ELIZABETH, *and this Noble Kingdome, may haue long continuance of your honourable ſeruice. At my Lordes Grace of Canterburie his houſe in Lambeth. Maij* 12. 1589.

Your Lordſhips moſt humble to commaund, *Robert Some.*

IT hath pleaſed Maſter *Barrowe* and ſome other, to broche many and ſtrange fanſies. I would they had not. So had their ſinne and the Churches hurt bene leſſe then it is: God ſende them better mindes. I haue not ſet downe all their errours, for they are almoſt infinite: I haue examined and confuted ſome of the principall. By them you may eaſily iudge of the reſt. The Anabaptiſticall crewe will ſtorme at this my labour. If they doe, my thought is taken. It is my duetie to profitte Gods Church what I can: and by Gods grace, I will. I ſhould neuer performe this duetie in any ſort, if I regarded the ſpeeches of any Sectaries. It muſt not be ſtrange to me to be laden with reproches, when the Church of Englande is not ſpared by them. That the Church of England is not ſpared by them, it is cleare by theſe particulars. The Anabaptiſticall ſort giue out, *That England vnder her Maieſties gouernment, hath not drawen other Nations to the true worſhip of God, but hath bene drawen by other Nations to forraigne and falſe Religion. Secondly, that the Pariſhes in England, as they ſtand, are not the Lordes ſheepe, ſpouſe, citie. Thirdly, that the Church of England doth not onely ioyne, but ſubiect the Goſpell to many Iewiſh ceremonies, and to an infinite heape of Antichriſtian traditions. Fourthly, that all ſortes of wild beaſts, as Tygres, Wolfes, Foxes, are receiued into the boſome of the Church of England. Fifthly, that the Miniſters in the Church of England, are popiſh Miniſters, popiſh Marchant-men, proude Phariſees, counterfaite Scribes: and their Miniſterie an Antichriſtian Miniſterie, and a Romiſh Prieſthoode. Laſtly, that Gods faithfull ſeruants haue alwayes bene iudged and bound (as* Barrowe, Greenewood &c *are now) by proude Prieſtes and falſe Prophets, vpholden and aſſiſted by the Ciuil ſworde.* What ſpirit theſe men are poſſeſſed of, let any godly man iudge. I am ſure, the veſſell is not cleane, that holdeth ſuch licour. A litle of this, is a great deale too much. God giue vs grace to deteſt popiſh and Anabaptiſticall fancies, and to ſerue and pleaſe him, that his bleſsings may be multiplied vpon vs.

Robert Some.

A TABLE OF CERTAINE grosse and Anabaptisticall fancies, giuen out and holden by the Anabaptisticall recusants.

1 THat Queene Elizabeth ought to abolish the Vniuersities of Cambridge and Oxford.

2 That the Ministers of the Gospell must liue ex mera eleemosyna, that is, of meere almes.

3 The Church neede not to stay for the Prince in reforming of any abuse, but may reforme it, though the Prince say No.

4 That a Christian Prince hath no authoritie to make godly Ecclesiasticall lawes in his Dominions.

5 That the Prince may send an able man to an ignorant people as a teacher, but not as a Minister.

6 The high Commission in England, is Antichristian.

7 That any man which is able, may preache without an externall calling.

8 It is not lawfull for a Christian to vse the Lordes prayer eyther publiquely or priuately as a prayer.

9 A prescript forme of prayer may not be imposed vpon the Church.

10 That the Discipline required by the Anabaptistical recusants, is an essentiall part of the Church.

11 That the Church may excommunicate without a Minister.

12 That Baptisme administred and receiued in the Popish church, is not Gods, but the Deuils baptisme.

13 That there is no worshippe of God in the Church of England.

14 That no man without blasphemie can arrogate to himselfe the title of Doctor of Diuinitie.

A Table

A Table of ſuch particulars as are proo-
ued by R. Some *in this Treatiſe.*

1 THe Vniuerſities of Cambridge and Oxforde ought not to bee aboliſhed by Queene Elizabeth.

2 The teachers of Gods religion ought to bee prouided for, in very good ſort.

3 The reformation of publique abuſes in a Kingdome, belongeth onely to the Prince of that Kingdome.

4 The Prince hath authoritie to make godly Eccleſiaſticall Lawes in his Dominions.

5 That a Chriſtian Prince may ſende an able Miniſter to teache ignorant people in his Dominions.

6 The high Commiſſion in England is not Antichriſtian.

7 That no man, howe able ſoeuer, may preach without an externall calling.

8 It is lawfull for a Chriſtian to vſe the Lordes prayer either publiquely or priuately as a prayer.

9 A preſcript forme of prayer may bee impoſed vpon the Church.

10 That the Diſcipline required by the Anabaptiſticall recuſants, is not an eſſentiall part of the Church.

11 That excommunication cannot be without a Miniſter.

12 That Baptiſme adminiſtred and receiued in the Popiſh Church, is not the Deuils, but Gods Baptiſme.

1. THE VNIVERSITIES OF *Cambridge and Oxford, ought not to be abolished by Queene Elizabeth.*

NO wise man wil destroy his vine, figge, oliue trees: he will rather cherish them, that hee may haue grapes, figges, oliues. The Vniuersities of Cambridge and Oxford doe farre passe all Vine, Figge, Oliue trees whatsoeuer. They are most famous Orchardes: for they yeelde most precious fruite. The Wilde Boare is an enemie to the Vine tree: so are Barrow, Greenewood, & some other to our vniuersities: but, Queene Elizabeth (thankes be to God) is a princelie and singular patrone of the Vniuersities. If hir Maiestie were not, Vniuersitie Colledges would become stables for horses, kennels for dogges, and cages for cormorants.

Schooles of learning were alwayes singularly accoũted of. So was Naioth in Samuels time. *1. Sam. 19.* So were Bethel and Iericho in Elizeus time. *2. King. 2.* So was Ierusalem in Iosias time, 2. *King. 22.* and Corinth in Saint Pauls time. *Calu. 1. Cor. 14. vers. 32.* The sonnes of the Prophets were trayned vp in those Colledges then, as they are in ours now.

The Vniuersities are the seede of the Religion and Ministerie in her Maiesties dominions: they are the eyes of this noble land: they resemble the Apple tree of Persia which doth budde, blossome, & beare fruite

all times of the yeere. From thence as from a ſinguler fountaine, haue, and doe iſſue verie famous men, which doe water the Lordes garden, and are able by Gods bleſſing to confute any hereſie whatſoeuer.

Iulian the Apoſtate Emperour, did fauour and promote Paganiſme in his dominions. That he might ouerthrowe the courſe of Chriſtianitie, he enacted that Chriſtians ſhould not be trayned vp in learning. *Socrat. lib. 3. cap. 12.* If our vniuerſities were aboliſhed, as ſome would haue them, learning and religion would ſhortly be at a lowe ebbe, and reſemble rather the withered figge tree, then the flouriſhing palme tree.

If any ſhall reply, that many Papiſts, Anabaptiſts, &c. haue bene bredde in our Vniuerſities: my anſwere is, that the goodlieſt gardens haue ſome weedes in them. Cham was in Noahs arke, as well as Sem: Iſmael in Abrahams houſe, as wel as Iſaac: Iudas in Chriſtes company, as well as Peter: and yet Noahs arke, Abrahams houſe, and Chriſtes companie were ſingularly to bee accounted of. The wheate field may not be deſtroyed, becauſe of the tares: Nor the vine, becauſe of a few wilde grapes: nor the garden, becauſe of the weedes: the tares, wilde grapes, and weedes, are wiſely to bee remoued by the husbandman and gardener, &c.

1. *THE ANABAPTISTICAL RECVſants giue out, that Queene Elizabeth ought to aboliſh the Vniuerſities of Cambridge and Oxford.*

THe Vniuerſities of Cambridge and Oxford haue a popiſh originall: therefore, Queene Elizabeth ought to aboliſh them.

R. Some.

I deny your argument. My reaſons are:

are: Firſt, the vſe of many thinges is pure, whoſe originall is impure: otherwiſe, it were ſimply vnlawfull to vſe an othe: for the originall of an othe is impure. Of this iudgement is Maſter Caluine: his wordes are theſe. *Chriſtus meo iudicio ex hominum vitijs manare docet, quòd iurare coguntur: quia ſi inter eos vigeret bona fides, ſi varij non eſſent, nec flexiloqui, colerent eam ſimplicitatem quam dictat natura. Neque tamen ſequitur, quin licitum ſit iurare: quoties id neceſſitas poſtulat: quia purus eſt multarum rerum vſus, quarum vitioſa eſt origo. Calu. Math. chap. 5. verſ. 37.*

Secondly, the Madianites were groſſe idolaters: the Iſraelites vanquiſhed and ſpoyled them: of which ſpoyle they brought a preſent vnto the Lord: Moyſes and Eleazar tooke the golde and brought it into the tabernacle of the congregation, *Numb. 31.*

Thirdly, Auguſtine is reſolute in this: *Quiquid nomine eccleſiarum partis Donati. &c:* that is, whatſoeuer they of the heretike Donatus ſide poſſeſſed in the name of the Churches, did paſſe with their Churches by the Emperours commaundement and religious lawes, vnto the Catholike Church. *Auguſt. Epiſt. 50.*

Fourthly, a Temple in Alexandria was dedicated vnto Bacchus. The biſhop of *Alexandria* conuerted that Temple into a Chriſtian Church. *Sozom. lib. 7. chap. 15.*

Fiftly, Conſtantinus was a religious Emperour. In his time the porte of the citie Gaza, which had bene famous before for ſuperſtitiõ, was cõuerted immediately & publiquely to Chriſtianitie. *Sozom. lib. 2. chap. 5.*

Laſtly, many founders and benefactours of Vniuerſitie Colledges, gaue, I confeſſe, landes and houſes in the time of ſuperſtition and poperie. Theſe founders & benefactours erred not in *Genere* but in *Specie*, that

is, they erred not in the generall, but in the particular. The generall wherein they erred not, was, *Cultus Dei*, that is, that they gaue lands, &c. to Colledges for Gods ſeruice. The particular they erred in, was, *Miſſæ Celebratio*, that is, that they tooke the popiſh Maſſe to be Gods ſeruice. The Prince may reforme the particular: ſo hath our gracious ſoueraigne Queene Elizabeth very religiouſly in both the Vniuerſities. *Flora* a harlot in Rome, was verie wealthy: ſhee gaue very much for the erection & continuance of a yearely ſpectacle in Rome. By reaſon of groſſe inconueniences, that abſurd ſhew was aboliſhed: but *Floraes* legacie was conuerted by the Senate of Rome to the vſe and benefite of that Commonwealth.

Barrow and Greenewood would haue the Vniuerſities of Cambridge and Oxford aboliſhed, that their execrable fancies might haue eaſier paſſage, and that they might ſhine as ſtarres amongſt their ignorant diſciples.

If they are euil birds which defile, and they worſe which deſtroy their owne neſtes: what are Greenewood and Barrow, which would cry downe two of the rareſt and moſt famous Vniuerſities in Chriſtendome?

2. THE TEACHERS OF GODS *religion, ought to be prouided for, in very good ſorte.*

THeir function is very excellēt. 1. *Cor. 3.* Therefore their maintenance, in the peace of the Church, muſt not be beggerly. To liue *Ex mera eleemoſyna*, that is of meere almes, as Maſter Barrow, &c. would

would haue them, is very fryerlie and beggerlie.

The holy ghoſt making mention of building the walles of Ieruſalem in Nehemias time, writeth that the Leuites and Prieſtes did fortifie. *Nehem. chap. 3: verſ. 17. 22.* If theſe Prieſtes and Leuites had bene almes knightes, how could they haue borne and gone through that charge of building?

They of Ieruſalem in Zacharies time, made baſe account of Gods mercies. That appeared by the beggerly allowãce, vidz. *Thirtie peeces of ſiluer*, which they gaue the Lordes Prophet for his wages. Almighty God in ſteade of ſuffering Zachary to purſe that money, commaunded him to caſt it to the potter. *Zach. chap. 11. verſ. 12. 13.* If ſome in our time might haue their wils, the learned miniſters ſhould bee haunted with potters wages, and be worſe vſed then the meaneſt artificers.

One of the vertues which the Apoſtle requireth in a Biſhop, is, to be harberous, that is, to loue and entertaine godly ſtrangers. *1. Timo. 3.* which godly ſtrangers, in the Primitiue Church, were hardly dealt with, by the enemies of Chriſtes religion. If the Biſhops in Saint Pauls time had bene, or ours now, were in beggers eſtate, how could they be harberous, furniſh them ſelues with bookes? &c.

The Leuiticall Prieſtes were bountifully prouided for: therfore the Miniſters of the Goſpel ought. The proofe of my antecedent is contained in theſe words: *The Lord ſpake vnto Moſes in the plaine of Moab by Iorden, toward Iericho, ſaying: Commaund the children of Iſrael, that they giue vnto the Leuites of the inheritaunce of their poſſeſſion, Cities to dwell in: ye ſhall giue alſo vnto the Leuites the Suburbes of the Cities round about them. So they ſhall haue the Cities to dwell in, and their Suburbes ſhall be*

for their cattel & for their ſubſtance, and for all their beaſts. And the Suburbes of the Cities, which ye ſhall giue vnto the Leuites, from the wall of the citie outward, ſhall be a thouſand cubites round about. And ye ſhall meaſure without the Citie of the Eaſt ſide, two thouſand cubits: and of the South-ſide two thouſand cubits: and of the Weſt ſide two thouſand cubits: and of the North ſide two thouſand cubites: and the citie ſhalbe in the mids. This ſhall be the meaſure of the Suburbes of their Cities. Numb. chap. 35. verſ. 1.2.3.4.5. Almightie Gods commandement touching the Leuiticall Prieſtes, was performed very carefully after the conqueſt of the land of Canaan. The wordes of the text are manifeſt: *Then came the principall fathers of the Leuites vnto Eleazar the prieſt, and vnto Ioſhua the ſonne of Nun, and vnto the chiefe fathers of the tribes of the children of Iſrael, and ſpake vnto them at Shiloh in the land of Canaan ſ, aying: The Lord commanded by the hand of Moſes, to giue vs cities to dwell in, with the ſuburbes thereof for our cattell. So the children of Iſrael gaue vnto the Leuites, out of their inheritance at the commandement of the Lord, Cities with their Suburbes. &c. Ioſ. chap. 21.* Of theſe two places, I frame my Argument thus: The Leuiticall prieſtes had Suburbes for their cattell, and groundes to plant and ſowe in: therefore they were bountifully prouided for, and conſequently, the miniſters of the Goſpel ought: for their calling, I am ſure, is not inferiour to the Leuiticall prieſtes.

If the teachers of Religion in England were as ſingly furniſhed with learning, and as ſtrangely caried with fancies, as *H. Barrowe* and *I. Greenewood* are, the almes-basket were a little too good for them.

If any deſire to reade more of this argument, I referre him to my treatiſes of the Church and Sacraments, and to a later Treatiſe, which I publiſhed the

laſt yeere.

An obiection of Church-pollers.

Chriſt ſayd to his Apoſtles: *Poſſeſſe not golde nor ſiluer, nor money in your girdles, nor a ſcrippe for the iourney, neither two coates, neither ſhooes nor a ſtaffe: Math. chap. 10.* Therefore the Miniſters of the Goſpel muſt liue of the almes-basket.

Anſwere.

Chriſtes commaundement was not perpetuall: it was temporall, that is, only for that iourney. My reaſons are: Firſt, Peter had a ſword. *Ioh. 18.* Paul, a cloake. *2. Tim. 4.* Secondly, the Apoſtle forbiddeth not a Biſhop to haue money: he forbiddeth him to loue money. *1. Tim. 3.* All Chriſtians are vnder that lawe. Laſtly, they which vſe Chriſtes temporall commaundement as an axe, either to girdle or to hewe downe the Miniſters maintenance, are well content to allowe them *Bactulum & peram*, the ſtaffe and the wallet: and yet Chriſt commaunded his Apoſtles, to vſe neither ſtaffe nor wallet. *Math. 10.*

Queſtion.

Why did our Sauiour Chriſt commaund his Apoſtles not to poſſeſſe golde, ſiluer, &c. *Math. 10.*

Anſwere.

That the Apoſtles might ſee clearely, that as their doctrine was confirmed by miracle, ſo their defence and maintenaunce was not without miracle. *Luke chap. 22. ver. 35.*

2. THE ANABAPTISTICAL RECVſants affirme, that the Miniſters of the Goſpel muſt liue, Ex mera eleemoſiua, that is, of meere almes.

THey of the Primitiue Church ſolde their poſſeſſions and goods, and parted them to all men as euery one had neede. *Acts. chap. 2. verſ. 45.* And in an other place: *Neither was there any among them that*

 lacked,

lacked, for as many as were possessours of landes or houses, solde them, and brought the price of the things that were solde, and layd it downe at the Apostles feete, and it was distributed vnto euery man, according as he had neede. Acts. chap. 4. vers. 34. Therefore the Ministers of the Gospel must liue of meere almes.

R. Some.

I confesse that diuers in the Primitiue Church, solde their possessions to releeue the Galileans and other godly strangers. There was amongst them *communicatio quoad vsum.* They performed a Christian dutie in this: for the poore Christians, of what condition soeuer, must be helped: They are the altars vpon which we must lay the sacrifice of our riches. Your argument foloweth not, and is like vnto this: poore men, whether they be ministers or otherwise, must be releeued, therefore they may not be owners of lands, though they bee giuen them by the Prince or some other friends. If any should dispute on this fashion, his argument would be accompted very ridiculous and beggerly.

The Anabaptisticall recusants.

Paul exhorteth the Corinthians by the example of the Churches in Macedonia, and of Christ, and by an argument of Gods blessing, to be liberal to the poore saints which were at Ierusalem. *2. Corinth. 8.* and *9. Chap:* therfore the ministers of the Gospell must liue of meere almes.

R. Some.

Your antecedent is true. I say, Amen vnto it: I denie your argument, for it is not sutable to your Antecedent.

The Anabaptisticall recusants.

Let him that is taught in the worde, make him that hath taught him, partaker of al his goods. *Gal. Chap. 6. ver. 6.* Therefore the ministers of the Gospell must liue of meere almes.

R. Some.

R.Some.

Saint Pauls commaundement, viz. *let him that is taught &c.* proueth that the teachers of religiõ ſhould haue large allowance, and ſo deliuereth, them rather from, then commends them to the almes basket. The words of the Apoſtle are cleare to him which hath but halfe an eye. I maruaile what they meant, when they quoted this place: they muſt be borne with, fond men muſt needes make fond arguments.

The Anabaptiſticall recuſants.

Tithes were a part of the ceremoniall law: therefore, the miniſters ought not to be maintained by tithes.

R.Some.

I denie your argument. My reaſon is: Tithes are retayned in England not as any part of the ceremoniall law, but as a ſtipend of the miniſters: yea, in ſome parts of this land, as London, the miniſters are prouided for otherwiſe then by tenths: for their allowance, if they be iuſtly dealt with, doth exceede that rate.

3. THE REFORMATION OF *publique abuſes in a kingdome, belongeth only to the prince of that kingdome.*

GOds religion was greatly decayed in king Sauls time. The holy tabernacle was broken. Gods Arke was in a priuate mans houſe. The Iſraelites had priuate Chappels in hils and groues. Dauid and many other did mourne for this: but, it was not then in their power to reforme thoſe abuſes. After Sauls death, the reformation of abuſes was in Dauids hands: he performed it very religiouſly, hee cauſed the Leuites to bring the Lords Arke into Sion:

he was preſent himſelfe: he appointed and ordred the whole triumph. *1.Chron.13.and 16.Chap.*

The Iſraelites ioyned in mariage with the daughters of the Gentiles againſt the law of God. This was a groſſe abuſe. It was not reformed by a particular congregation. The reformation of it, is referred to Ezra, which Ezra was authorized by Artaxerxes the king of Perſia. *Ezra Chap.7.verſ.25.* The words of the text are manifeſt: *Ariſe : for the matter belongeth vnto thee : we alſo will bee with thee : be of comfort and doe it. Then aroſe Ezra, and cauſed the chiefe prieſtes, the Leuites, and all Iſrael to ſweare that they would doe according to this worde. So they ſware. And Ezra the prieſt ſtoode vp, and ſayde vnto them, Yee haue tranſgreſſed, and haue taken ſtrange wiues, to increaſe the treſpaſſe of Iſrael. Nowe therefore giue praiſe vnto the Lorde God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues. And all the congregation anſwered, and ſayde with a loude voyce, So will wee doe according to thy wordes vnto vs. Ezra. Chap.10.*

Ahaz the king of Iuda was a famous Idolater. He ſacrificed vnto the gods of Damaſcus. In his daies, the Lords Tabernacle was not regarded: the lamps were quenched: incenſe was not burnt, nor burnt offrings offred in the Sanctuarie vnto the God of Iſrael. *2.Chron. 28.and 29.Chap.* His ſonne Ezechias which ſucceded in the kingdome of Iuda, deteſted his fathers idolatrie: ſo did many godly men in Iuda: but they preſumed not in Ahaz time to reforme abuſes. After Ahaz death, Ezechias purged the temple, aduertiſed the Prieſts and Leuites of the corruption of religion. *2.Chron.Chap.29.*

In Athens an altar was dedicated *Vnto the vn-*

knowen

knowen God. Acts.17. S. Paul reprooued the Athenians ſuperſtition very ſharpely,& taught them Gods trueth very ſoundly:but,he pulled downe no ſtone of their altar.

The Lord Ieſus did caſt out of the temple in Ieruſalem all ſuch as bought and ſolde in the temple: hee ouerthrewe the tables of the money changers, and the ſeates of them that ſolde doues. *Matth.21.. Ioh.2.* If any will gather of this,that a particular congregation in a kingdome may by as good warrant reforme publique abuſes, my anſwere is,that they conclude moſt abſurdly. My reaſon is: Our ſauiour Chriſt reformed the abuſes of the temple in Ieruſalem, as one authorized of God to be a king & purger of the temple and religion. I am ſure,particular congregations haue no ſuch Charter vnder the Lords hand & ſeale. If they haue,let them ſhewe it.

The Perſians did honour the fire as a God. They built a temple to this ſtrange god. *Audas* a Biſhop of Perſia, ouerthrewe that temple. This prepoſterous zeale incenſed *Iſdigerdes* the king of Perſia, againſt *Audas*, againſt the Churches &c. The conſequentes were bloudy. *Theodoretus : lib. 5.Chap.39.*

M. Caluine is reſolute in this point,His words are theſe: *Si quæ inquinamenta in eccleſiam Dei obrepſerint, omnes Dei filios vrat dolor. Sed quia non omnibus Deus manum armauit,qui priuati ſunt ingemiſcant,donec remedium Deus attulerit. Fateor quidem eſſe pluſquam ſtupidos,quibus non diſplicet templi Dei pollutio: nec ſufficere,ſi qui intus anxij ſint,niſi a contagione ipſi abſtineant,& lingua teſtentur,quoties occaſio ita tulerit,ſe cupere res in melius mutatas: ſed quibus publica non eſt authoritas,vitia quibus manu nequeũt mederi,lingua,quam habent ſolutam,oppugnent. Calu: Mat.Chap21.verſ.12.* And in another place: *Non*

eſt cuiuſuis, ſi quid vitioſum eſt aut diſplicet in templo Dei, ſtatim mutare. Damnare quidem corruptelas, omnibus liberum eſt: verùm ſi ad eas tollendas priuatus homo manum admouet, temeritatis arguetur. Calu: Ioh. Chap. 2. verſ. 18. The ſumme of M. Caluines wordes is, that priuate men haue no warrant in Gods booke to refourme publique abuſes. Almightie God hath bound their hands: they may mourne, and deale with the prince by petition. If the prince will not yeelde, the ſubiects muſt abſta[illegible]: from violence: they may vſe neither Axe nor Mattocke, Prayer and teares muſt be their weapons.

If any ſhall reply (in defence of reformation of publique abuſes by a particuler aſſembly) that *Gedeon* deſtroyed the Altar of *Baal*, and did cut downe the groue by it, I anſwere, that *Gedeon* had Gods commandement and defence for his warrant. *Iudg. Chap. 6. verſ. 25.*

If euery particular congregation in England might ſet vp and put downe at their pleaſure, popiſh and Anabaptiſticall fancies would ouerflowe this land. The conſequents would be dangerous, viz. the diſhonour of God, the contempt of hir maieſtie, the ouerthrow of Church and Vniuerſities, ciuill warre, and the vtter confuſion of this noble kingdome. *Queene Elizabeth* and her honourable Counſailours doe ſee, and will preuent this miſchiefe. It is more then time to looke vnto it.

Quiſquis vel quod poteſt arguendo corrigit, vel quod corrigere non poteſt, ſaluo pacis vinculo excludit, vel quod ſaluo pacis vinculo excludere non poteſt, equitate improbat, firmitate ſupportat, hic eſt pacificus. Aug. contra Parmen. lib. 2. cap. 1.

3. THE

3. THE ANABAPTISTICAL RECVsants ſay, *that the Church neede not to ſtay for the Prince in reforming of any abuſe, but may reforme it, though the Prince ſay no.*

R. Some.

I find no reaſon alledged, nor ſcripture quoted for this. If any will beleeue them vpon their bare word, they may. I am ſure, no wiſe and goly man will.

4. THE PRINCE HATH AVthoritie *to make godly eccleſiaſticall lawes in his dominions.*

A Chriſtian Prince is *Cuſtos vtriuſque tabulæ*, that is, hath the charge of both the tables of the commaundements committed to him by almightie God. The magiſtrate, is an eccleſiaſticall conſtitution, that is, not an ordinance of the Church, but Gods ordinance, eſpecially for the benefit of the Church. *Eſay.49. 1.tim.2.* therefore the ordering of religion matters belongeth eſpecially to the Prince. If it bee ſayde, that many princes haue rather hurt, then benefited the Church, my anſwere is, that ſuch princes haue abuſed their office, and that their diſorder may not impeach the lawfull authoritie of any godly prince.

Moſes was in his time the chiefe Magiſtrate amongſt the Iſraelites: Aaron was the high prieſt. Moſes, not Aaron did order all thinges which pertayned to religion: yea, Moſes preſcribed what Aaron and the Leuites ſhould doe and omit in their adminiſtration. If any ſhall reply, that Moſes did this by Gods

commandement, I confeſſe it, and doe adde this, that a Chriſtian prince hath the like authoritie by the warrant of the written word.

Ioſue ſucceeded Moſes in the ciuill gouernement. Eleazar ſucceded Aaron in the prieſthood. The principall care of religion was committed by Almightie God, to the truſt not of Eleazar, but of Ioſue. Ioſue cauſed the people to bee circumciſed, altars to be built, Gods Arke to be caried of the prieſts, the couenant betweene God and the Iſraelites to be renewed. Theſe were caſes of religion, not of ciuill pollicie.

Samuel was both a ciuill magiſtrate and a prieſt. He did order the religion not as a prieſt, but as a ciuil magiſtrate. *2.Sam.6. 1.chron.16.* and *22.chap.* He did ſacrifice, pray for, and teach the Iſraelites, not as a ciuill magiſtrate, but as a prieſt. *1.Sam.12.*

Ezechias after that he was crowned king of Iuda, purged the temple, aſſembled the prieſts and Leuites to burne incenſe. He wrote letters to Ephraim & Manaſſeh, touching the celebration of the Paſſeouer at Ieruſalem. He commanded his ſubiects to breake the images, to cut downe the groues, to breake downe the high places and altars in Iuda and Beniamin, in Ephraim and Manaſſeh. He appoynted the courſes of the Prieſtes and Leuites by their turnes, euery man according to his office, for the burnt offerings and peace offerings, to Miniſter and to giue thankes. *2.Chron.29.30.& 31.Chap.* All theſe were Religion caſes. Nothing was done in the kingdome of Iuda, but by the kings commaundement.

The king of Babylon erected a golden Image in the prouince of Babel. The Chaldeans worſhipped that Image. Sidrach, Miſach, and Abednego, which were of the Iewiſh nation, refuſed. They were caſt in-

to

to a fiery fornace, by the kings commaundement. Almightie God preſerued them miraculouſly: The fire had no power ouer their bodies: not a haire of their head was burnt, their garments were not changed, no ſmell of fire came vpon them. Nabuchodonoſor, ſeeing this miraculous deliuerance, prayſed God and made a godly Lawe. His wordes are theſe: *Bleſſed be God of Sidrach, Miſach, and Abednego, who hath ſent his Angel and deliuered his ſeruants, that put their truſt in him, and haue changed the kings commandement, & haue yeelded their bodies, rather then they would ſerue or worſhip any god ſaue their owne God: therefore I make a decree, that euery people, nation and lauguage, which ſpeake any blaſphemie againſt the God of Sidrach, Miſach, and Abednego, ſhalbe drawen in pieces, and their houſes ſhall bee made a Iakes, becauſe there is no God that can deliuer after this ſort. Dan. chap. 3. verſ. 28. 29.*

The Emperour Theodoſius enacted, that ſuch as embraced Neſtorius hereſie, if they were Biſhops and cleargie men, ſhould bee remoued from their Churches: if they were lay-men, that they ſhould be anathematized. This worthie Emperour made other godly lawes which aduanced Gods religion, & teſtified his godly zeale. *Euagrius lib. 1. Chap. 12.*

Reges quum in errore ſunt, pro ipſo errore leges contra veritatem ferunt: quum in veritate ſunt, ſimiliter contra errores pro ipſa veritate decernunt: ita, & legibus malis probantur boni, & legibus bonis emendantur mali. Rex Nabuchodonoſor peruerſus legem ſæuam dedit vt ſimulacrũ adoraretur: idẽ correctus, veram, ne Deus verus blaſphemaretur. In hoc enim reges, ſicut eis diuinitus præcipitur, Deo ſeruiũt in quantum reges ſunt, ſi in ſuo regno bona iubeant, mala prohibeant, nõ ſolum quæ pertinent ad humanam ſocietatem, verun etiam quæ ad diuinam religionem. Aug. contra Creſc. Gram.

Gram.lib.3.cap.51. The ſumme of Auguſtines wordes is, that kings ſerue God as kings, when in their dominions they command good, and forbid euill things, both in matters touching ciuil, and religion caſes. So did Nabuchodonoſor ſerue God, whoſe godly law, *Dan.3.* is reported & commended by Auguſtine.

Queſtion.

When Princes were enemies to Gods religion, who had the ordering of religion out of Gods booke?

Anſwere.

After the captiuitie of Babylon vntil the comming of Chriſt, the prieſts & ſeniors of the people had the ordering of the religion, as Ezra, Nehemiah, Iehoſhua, Zerubbabel, and ſome other, which ſuruiued and ſucceeded them. When the prieſts and ſeniors amongeſt the Iſraelites grew corrupt, and no princes at that time fauoured Chriſts religion, the ordering of religion matters was committed to the Apoſtles, and other famous men of the primitiue Church.

The popiſh and Anabaptiſticall ſort doe allow vnto Chriſtian princes *poteſtatem facti ſed non iuris*, that is, they wil not allow Chriſtian princes to make and publiſh godly eccleſiaſticall lawes: but they are content that Chriſtian princes ſhall defend, and put in execution ſuch eccleſiaſticall lawes as are made by them. A goodly office forſooth: Queene Elizabeth will none of it. If her Maieſtie ſhould accept ſuch an offer, ſhe ſhould ſpoyle herſelfe of the greateſt, and moſt princely prerogatiue which almightie God hath giuen her, and caſt herſelfe into miſerable ſeruitude.

4. THE

4. *THE POPISH AND ANABAPTISTICALL sort giue out, that a Christian prince hath no authoritie to make godlie ecclesiasticall lawes in his dominions.*

An obiection of the popish sort.

THe king must receiue the booke of the law, of the Priests and Leuites. *Deut.17.* therefore the prince hath no authoritie to make godly ecclesiasticall lawes in his dominions.

R. Some.

The Antecedent is true. Gods pleasure was that the kings booke should be free frō corruption: therefore, the king was cōmanded to take his copie out of the publique records, which publique records were kept alwaies in the temple by the priests. I denie the argument: it is a very single one, and is like vnto this: Queene Elizabeth receiueth a true copie of the Rolles of the master of the Rolles: therefore the ordring of the Rolles according to iustice and equitie, belongeth not to her Maiestie. If any should dispute in this sort, he would not be abidden, and he might be iustly charged to be voyd of common sense.

An obiection of the popish sort.

Obey your Prelates. &c. There is nothing more inculcated in the holy scriptures, then obedience of the lay people to the priests and Prelates of Gods Church, in matters of soule, conscience, and religion. Whereof the Apostle giueth this reason, because they haue the charge of mens soules, and must answere for them: which is an infinite preeminence and superiority, ioyned with burden, and requireth marueilous submission and most obedient subiection of all that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings, nor princes, be they neuer so great. If they haue soules, and bee Christian men, they must be subiect to some Bishop, priest, or other Prelate.. And whatsoeuer he be, (though Emperour of all the world,) if hee take vpon him to

preſcribe and giue lawes of religion to the Biſhops and prieſts whom they ought to obey and be ſubiect vnto in religion, hee ſhall be damned vndoubtedly, except he repent, becauſe hee doth againſt the expreſſe worde of God, and lawe of nature. *The Rhemiſts in their annotations. Heb. 13. ver. 17.*

R. Some.

It is true, that the greateſt prince whatſoeuer, is to obey ſuch as teach them out of Gods booke. My reaſon is: the word of the Lord deliuered by the teacher, is more excellent thē any creature: it is true likewiſe, that cleargie men whatſoeuer, ought to obey their Chriſtian princes not onely in worldly affaires, but in religion matters preſcribed out of Gods booke by their Chriſtian prince. For proofe of this, I referre you to my former reaſons.

An obiection of the popiſh & Anabaptiſticall ſort.

Amariah the Prieſt ſhalbe the chiefe ouer you in all matters of the Lord. 2. Chron. 19. 11. therefore a Chriſtian prince hath no authoritie to make godly eccleſiaſticall lawes in his dominions, *D. Sand. de viſib. Mon. eccleſiæ lib. 2. cap. 1.*

R. Some.

I deny the argument. If the place in the Chronicles be weighed aright, it is rather a pillar to ſupport, then a ſword to cut in pieces the princes authoritie. My reaſon is: the authoritie which Amariah the Prieſt had, was deriued from the king of Iuda, the words of the text are manifeſt: *In Ieruſalem did Ioſaphat ſet of the Leuites and of the Prieſts and of the chiefe of the families of Iſrael for the iudgement and cauſe of the Lord. 2. chron. chap. 19. verſ. 8.* Beſides, if the former argument were of any force, (as in deede it is not) Chriſtian princes might bee iuſtly barred of all authoritie in politike affaires, becauſe Ioſaphat committed the ordering and charge of ciuill matters to Zebadiah an honorable

norable man of Iuda.

An obiection of the popiſh & Anabaptiſtical ſort.

The Prieſt is ordeyned in thinges pertayning to God. Hebr.5. verſ.1. Therefore in all matters touching Gods ſeruice and religion, the prieſt onely hath charge and authoritie. *The Rhemiſts in their Annotations. Hebr.5.verſ.1.*

R.Some.

In the time of the Lawe it was the prieſts duetie to ſacrifice and pray for the people and to teach them. In the time of the Goſpel it belongeth onely to the miniſters to adminiſter the worde and ſacraments. Princes may not meddle with this. If they doe, they vſurpe the miniſters office, as Vzziah the king of Iuda did. *2.Chron.26.* This is a cleare trueth, no man doubteth of it, vnleſſe he be either ignorant or an Anabaptiſt. But I deny your argument, which is moſt abſurd. My reaſons appeare a little before. I reſt in thoſe reaſons.

5. THAT A CHRISTIAN PRINCE *may ſend an able Miniſter to teach ignorant people in his dominions.*

IOſaphat in the third yeere of his raigne, ſent two prieſts & nine Leuites to teach in the cities of Iuda. *2.chron.cap.17.* which cities of Iuda were many in number. *Ioſue chap.15.* therefore a godly prince may and ought to ſend able miniſters to ſuch parts of his dominions as haue neede of teaching.

Ezra was a learned prieſt and ſcribe of the lawe of the God of heauen. Artaxerxes the king of Perſia ſent and authorized Ezra to teach the ignorant people

beyond the riuer Euphrates, *Ezra. chap.7.* therefore a godlie prince may ſend able miniſters to ſuch parts of his kingdome as want inſtruction.

The Samaritans were notably ſeduced by Simon Magus. Philip by Gods great mercie was ſent vnto them. He taught them, wonne them to Chriſts religion, and did baptize them. *Acts chap.8.* That this Philip was in the miniſterie, there is no queſtion. If any ſhall reply, that Philip was not ſent to Samaria by any earthly prince, I grant it: It is inough for me that Philip was in the miniſterie, when hee dealt with the ignorant Samaritans. If it be ſaid, that Philip did not baptize the Samaritanes before they beleeued, I anſwere, no more ſhal miniſters now, if they meete with ſuch as are aliens from Gods couenant, as the Samaritans then were.

5. *THE ANABAPTISTICALL RECVſants giue out, that the Prince may ſend an able man to an ignorant people, as a teacher, but not as a Miniſter.*

THe Miniſter muſt be choſen by the people when they are taught: therefore the prince may ſend an able man to an ignorant people as a teacher, but not as a minister,

R. Some.

Before that I anſwere this reaſon, I offer theſe flowres to the godly reader to ſmell on: firſt, *that there are no Miniſters, no Sacraments in the Church of England:* Secondly, *that the pariſhes in England as they are now, are not the Lords ſheepe, ſpouſe, citie.* Theſe are ſtrange flowers: they neuer grewe in the Lords Eden: they came out of an Anabaptiſticall garden. Nowe I come to their argument. My anſwere is: If an able teacher muſt

muſt be choſen a miniſter in England by an aſſemblie of vnbaptized people when they are taught, thē ſuch as are vnbaptized, that is, not graffed as yet by baptiſme into the viſible Church, may chooſe one to bee a miniſter of a viſible Church: which, I am ſure, is a very groſſe abſurditie, and cannot bee found in any part of the holy Bible, or of any learned writer whatſoeuer.

6. THE HIGH COMMISSION *in England is not Antichriſtian.*

IT is deriued from our gracious ſoueraigne Queene Elizabeth, to whome the Antichriſt of Rome is a profeſſed enemie. It is directed to honorable, reuerend, and wiſe men of the cleargie & temporaltie. The beginning of the high commiſſion, is ſet downe thus: *Elizabeth by the grace of God, &c.*

One branch of the high commiſſion, is, to preſerue Gods religion whole and ſound from popery, Anabaptiſtrie &c. A worthy branch: for Gods religiō can abide no mixture. It muſt reſemble not Dagon but the Arke, not the feete of the image in Daniel, but the head, not a linſey woolſey, but a ſimple garment.

An other branch of the high commiſsion is, to meete with, & ſuppreſſe notable diſorders, as inceſts, polygamies, oppreſſion of the miniſters, &c. and to giue defence and countenance to the good. A neceſſarie branch in any indifferent iudgement: for otherwiſe, the weakeſt ſhould goe to the wall, and iniuſtice ſhould be armed.

That a high commiſſion is no new deuiſe, it is manifeſt by the godly high commiſſions directed from Ioſaphat the king of Iuda, and Artaxerxes the king of

Perſia, Ioſaphats commiſſion is contained in theſe wordes: *In Ieruſalem did Ioſaphat ſet of the Leuites and of the prieſts, and of the chiefe of the families of Iſrael, for the iudgement and cauſe of the Lord. And they returned to Ieruſalem, and he charged them, ſaying, Thus ſhall ye doe in the feare of the Lord, faithfully, and with a perfect heart. And in euery cauſe that ſhall come to you of your brethren that dwell in their cities, betweene blood and blood, betweene lawe and precept, ſtatutes and iudgements, ye ſhall iudge them and admoniſh them that they treſpaſſe not againſt the Lorde, that wrath come not vpon you and vpon your brethren. Thus ſhall ye do and treſpaſſe not. And behold, Amariah the prieſt ſhalbe the chiefe ouer you in all matters of the Lord, and Zebadiah the ſonne of Iſhmael, a ruler of the houſe of Iudah, ſhall be for al the kings affaires, & the Leuites ſhalbe officers before you. Be of courage and doe it, and the Lord ſhalbe with the good.* 2. *Chron. cap. 19. verſ. 8. 9. 10. 11.* Artaxerxes commiſſiõ is ſet down in theſe words: *And thou Ezra, (after the wiſdome of thy God, that is in thy hand) ſet iudges and arbiters, which may iudge all the people that is beyond the riuer, euen all that know the lawe of thy God, and teach yee them that know it not. And whoſoeuer will not doe the law of thy God, and the kings lawe, let him haue iudgement without delay, whether it be vnto death or to baniſhment, or to confiſcation of goods, or to impriſonment. Ezra. chap. 7. verſ. 25. 26.*

6. *THE ANABAPTISTICALL RECVſants haue giuen out, that the high commiſſion in England is Antichriſtian.*

R. Some.

THeir reaſon is *à pronunciatis, Ipſe dixit*, that is, not Pithagoras, but the Anabaptiſticall ſort ſay, that the high cõmiſſion is Antichriſtian: therefore

therefore it muſt needes be ſo. Their ignorant diſciples will account this argument, Apollos oracle: but no learned and godly man will.

7. THAT NO MAN, HOW ABLE ſoeuer, may preach without an externall calling.

IF any man may preach without externall calling, he may likewiſe deliuer the publique prayers: which is a groſſe abſurditie. It was the prieſtes duetie in the time of the lawe. *Ioel chap. 2. verſ. 17.* It is the Miniſters duetie now: which miniſters, are the peoples mouth to the Maieſtie of God in the publique aſſemblie.

Aaron did no iote of the prieſts office without an externall calling. *Exod. 28. Hebr. 5.*

If any man may preach without an externall calling, why were Timothie and Titus ordayned by S. Paul himſelfe? and why were Timothie and Titus appointed by the Apoſtle to ordaine miniſters, the one in Epheſus, the other in Creta? *1. Tim. 5. Tit. 1.*

Corah, Dathan &c. would haue intruded themſelues into the prieſts office. Almightie God ſent a fearefull iudgement: for, *the ground claue aſunder that was vnder them, and the earth opened her mouth, and ſwallowed them vp. Num. 16.* Vzziah the king of Iuda, vſurped the prieſts office: for, he would needs burne incenſe vnto the Lord: but he was ſmitten with the Leproſie, & continued a leper vnto the day of his death. *2. Chron. 26.*

To preach without an externall calling, is Anabaptiſticall. The conſequents of ſuch preaching, are,

the deprauing of the holy ſcriptures, abuſing of the Auditors, diſturbing both of Church and common wealth. The Anabaptiſtical conuenticles in London, and other places, are ſufficient proofe of this.

7. *THE ANABAPTISTICAL RECVſants affirme, that any man which is able, may preach without an externall calling.*

PAul preached at Athens, *Acts 17.* therefore any man which is able may preach without an externall calling.

R. Some.

I deny the argument. My reaſon is: Saint Paul had good warrant to preach at Athens, for hee was the Apoſtle of the Gentiles, therefore conſequently of the Atheniens which were Grecians.

The Anabaptiſticall recuſants.

Let euery man as he hath receiued the gift, miniſter the ſame one to another, as good diſpenſers of the manifolde graces of God. 1. Pet. Chap. 4. verſ. 10.

R. Some.

I confeſſe that Gods gifts muſt be vſed of vs for the good of other. Almightie God commaundeth, and charitie requireth it. *Rom. 12.* We muſt not bury our talent in the earth, as the vnprofitable ſeruaunt did. *Matth. 25.* Hidde treaſure, is no treaſure. *Opes non tam poſsidendæ, quàm diſpenſandæ*, that is, all riches whatſoeuer, eyther temporall or ſpirituall, are not ſo much to bee poſſeſſed as diſpenſed. Shall wee gather of this, that any man may preach without an externall calling? If it were lawfull

to

to inferre ſuch conſequents, theſe abſurdities would follow: Firſt, women might preach by Maſter Barrowes rule, for they are bound as well as men to performe the dueties of charitie. Secondly, many priuate men might enter by this meanes, both into pulpit and counſell chamber: for, to giue counſell, is the office of a Chriſtian as well as to teach, exhorte, &c. To conclude, the Apoſtles meaning is, that whatſoeuer graces wee haue, they are the gift of God, and we are not Lords, but ſtewards of them: therefore, wee muſt vſe them to the aduancement of Gods glory & profit of our neighbour, but yet, within the compaſſe of our calling. This is Gods order, which may not be broken by any creature whatſoeuer. This order barreth priuate men from dealing with the office either of preacher or Magiſtrate.

The Anabaptiſt. recuſants.

The Prophet Dauid ſayd, *I beleeued, therefore did I ſpeake. Pſal. 116.* Therefore any man which is able, may preach without an externall calling.

R. Some.

Dauid was cruelly handled of his enemies. The ſnares of death compaſſed him. In theſe extremities, he deſired Gods defence very humbly. Almighty God was beneficial vnto Dauid, for he deliuered his ſoule from death, his eyes from teares, and his feete from falling. Dauid, hauing taſted, yea rather drunke of Gods goodnes, vſeth theſe wordes: *I beleeued, therefore did I ſpeake*, that is, I felt and had ſingular experience of Gods fauour, therefore I was preſſed, by faith to confeſſe it. This is the true meaning of that place in the Pſalmes. Will any man inferre of this, that Maſter Barrow which is a priuate man in euery regarde, may preach without externall calling? If any ſhould, he

might be chalenged & charged to plough out of the furrowe. I doe not maruaile greatly at theſe Arguments. They are ſutable to Maſter Barrowes propoſitions. Weake buildings haue for the moſt part Greene wood for their groundſils.

The Anabaptiſt. recuſants.

Chriſt ſaid to the *Gadarene*, out of whome he caſt deuils, *Returne into thine owne houſe, and ſhew what great thinges God hath done to thee. So he went his way, and preached throughout all the Citie, what great thinges Ieſus had done vnto him. Luke Chap.8. verſ.39.* Therefore any man which is able, may preach without an externall calling.

R. Some.

I graunt, that the *Gadarene*, to teſtifie his thankefulnes, and to induce other to acknowledge the Lord Ieſus to be a Sauiour, did publiſh in a citie of the *Gadarenes*, how graciouſly Chriſt dealt with him. This is the preaching, as I take it, which the Euangeliſt mentioneth. If any refuſe to reſt in this, and ſhal vrge, that the *Gadarene* preached, that is, expounded the ſcriptures, exhorted, &c. in a citie of the *Gadarenes*, I anſwere, that hee did it either without, or by Chriſtes warrant. If he did it without Chriſtes warrant, he was an vſurper of the preachers office: If he did it by Chriſtes warrant, he had an externall calling: and ſo this place in Saint Luke, is both full and flat againſt Maſter Barrowes poſition.

8 IT IS LAWFVLL FOR A *Chriſtian to vſe the Lords prayer, either publikely or priuately as a prayer.*

AMbition in prayer, was the fault of the Phariſes. Vaine babling in prayer, was the fault of the heathen, Leaſt the diſciples ſhould

fault

fault in that ſort, the Lord Ieſus forbiddeth them to pray as the Phariſes and gentiles did: and preſcribeth a ſhort, but an excellent forme of prayer. Chriſtes words are theſe: *Thus therefore pray ye: Our Father &c. Math. chap. 6. verſ. 9.* And in another place: *When ye pray, ſay, Our father, &c. Luk: Chap. 11. verſ. 2.* I frame my firſt Argument of Chriſtes owne wordes thus, Chriſt commandeth Chriſtians to pray thus. *Our father, &c.* Therefore, it is lawfull for Chriſtians to pray ſo. The antecedēt is as cleare as the ſunne: ſo is the argumēt, vnleſſe Chriſtes cōmandement were vnlawful & wicked, which no man can thinke without blaſphemie.

Euery branch of the Lords prayer is a petitiō, that is, a godly deſire eyther to obteine a benefite, or to be deliuered from danger: therefore, euery branch of the Lords prayer, is a prayer. The antecedent is manifeſt, ſo is the conſequent: for euery petition is a prayer: and euery meane ſcholler in the Vniuerſitie knoweth that the Argument followeth, *A ſpecie ad genus affirmatiuè*. If euery petition in the Lordes prayer is a prayer, then all the petitions ioyned together, becauſe they concerne Gods glory and our benefite, are a moſt excellent prayer: *Virtus coniuncta fortior*. That the branches of the Lords prayer doe concerne Gods glory & our benefite, it is manifeſt by that which followeth. We deſire that *The name of God may be ſanctified*, That is, reuerenced of vs: and that Gods *kingdome may come*, that is, that Gods ſpirit may guide our harts: and that *Gods will may be done* of vs without muttering or reſiſtance in earth, *as it is in heauen*, by the holy Angels and ſpirits of the iuſt. Theſe petitions concerne almightie God. We deſire Almightie God to *Giue vs this day our dayly bread*, that is, all things neceſſarie for this life: for, the leaſt things are Gods giftes, *Pſal. 145.*

And the greateſt ſtore is nothing without Gods bleſſing. *Leuit. 26. Aggeus 1.* We deſire at Gods hands *Forgiuenes of our treſpaſſes*, for all haue neede of pardon. We deſire Almightie God *Not to leade vs into temptation, but deliuer vs from euill*, that is, to keepe vs frō Sathan & ſinne, that we be not ouerwhelmed of vngodly motions. Theſe laſt petitions doe concerne vs.

If the Lords prayer may not be vſed of Chriſtians as a prayer, why is this worde *Amen*, added in the end of that prayer? *Amen*, is as much, as ſo be it, that is to ſay, Grant that, O Lord, which we haue humbly prayed for, in the former petitions: therefore, the former petitions may be vſed of vs as a prayer.

I confeſſe very willingly and freely, that I was amazed, when Barrowe and Greenewood &c. gaue out that Chriſtians ought not to vſe the Lords prayer as a prayer. I did not thinke before that time, that any had bene ſo voyd of grace: but I ſee now clearely what men are, without humilitie and godly knowledge. *Sapientia hominis officina erroris*, that is, mans wiſedome is a forge of errour.

If any ſhal aske me whether a Chriſtian in his godly prayers is tyed ſtrictly to obſerue the iuſt number of words ſet downe in the Lords prayer: I anſwere, that he is not, ſo that he ſwarue not frō the ſenſe & ſcope of the Lords prayer. Of this iudgement are two famous men, Auguſt. & Calu. Auguſtines wordes are theſe. *Quamlibet alia verba dicamus, quæ affectus orantis vel præcedendo format vt clareat, vel conſequendo attendit vt creſcat, nihil aliud dicimus, quàm quod in iſta Dominica oratione poſitum eſt, ſi rectè & congruenter oramus. Quiſquis autem id dicit quod ad iſtam euangelicam precem pertinere non poſſit, carnaliter orat. Epiſt. 121. cap. 12.* Caluine writeth thus: *Noluit præſcribere filius Dei quibus verbis*

vtendum

vtendum ſit, vt ab ea quam dictauit formula deflectere non liceat: Sed tamen vota noſtra ſic dirigere frænareque voluit, ne extra metas iſtas oberrent. Calu. Math. 6. 9. The ſumme of their words, is, that whoſoeuer doth or will pray aright, muſt keepe himſelfe within the compaſſe of that which is ſet downe in the Lords prayer.

8 *THE ANABAPTISTICAL RECVSANTS hold, that it is not lawfull for a Chriſtian to vſe the Lordes prayer, either publikly or priuately as a prayer.*

I Cannot ſee any warrant or example for it: therefore, it is not lawful to vſe the Lords prayer as a prayer. &c.

R. Some.

Chriſtians haue a verie ſufficient warrant: for, they are cõmanded and taught by the Lorde Ieſus to pray ſo. *Diſciplina diſcipuli, doctrina Magiſtri.*

The Anabaptiſt. recuſants.

The Lordes prayer is the groundworke of prayer: therefore it is not lawfull for a Chriſtian to vſe it as a prayer.

R. Some.

Your antecedẽt is true. Tertulliã calleth the Lords prayer *Legem orationis*, the Lawe of prayer. Caluine calleth the Lordes prayer *Regulam &c.* that is, the rule of lawfull prayers. I deny your Argument: my reaſon is: The Lordes prayer is both the foundation of our godly prayers, and is it ſelfe notwithſtanding the prayer of prayers, that is, a moſt excellent and peareleſſe prayer. To be briefe, your Argũment is like vnto theſe tvvo Arguments vvhich follow. Firſt, the Articles of our Creede, are the ſumme and groundworke of a Chriſtiã mans fayth: therfore it is not lawful to repeate them, as the confeſſion of our Chriſtian fayth. If any man ſhould reaſon thus, he ſhould make a weake Argument. Secondly, concupiſcence is the

groundworke and originall of ſinne: therefore concupiſcence is not ſinne: which Popiſh argument is very falſe and followeth not. My reaſon is: Concupiſcence is both ſinne and the cauſe of ſinne: *Sinne*, for it is a breach of Gods commandement, *Thou ſhalt not luſt, &c. Rom. 7.* The cauſe of ſinne, for it allureth men to vngodly actions. *Iames chap. 1.*

The Anabaptiſticall recuſants.

The Lords prayer expreſſeth not our particular and preſent wants: therefore, it is not lawfull for a Chriſtian to vſe the Lordes prayer as a prayer.

R. Some.

All dutiful ſubiects in this land, deſire with all their harts, the continuance of Gods Religion, the preſeruation of Queene Elizabeth, and the good ſucceſſe of the Engliſh nauie. Theſe particulars, I graunt, are not expreſſed in flatte termes in the Lordes prayer: but they are conteined within the compaſſe of, and may be deduced from the petitions of that excellent prayer. Whoſoeuer doubteth of this, is voyd of learning. Your Argument is very weake and cannot follow, vnleſſe you proue that our particular wants are not implied in the petitions of the Lordes prayer.

The Anabaptiſticall recuſants.

Our faith cannot arriue to all expreſſed in the Lordes prayer: therfore, it is vnlawfull to vſe it publikly or priuatly as a prayer.

R. Some.

I confeſſe that infinite things are expreſſed and included in the Lords prayer. I confeſſe likewiſe, that faith in Gods ſeruants is a true, but not a perfit faith, therefore it hath not in this life an infinite reach: notwithſtanding, it hath ſuch and ſo much, that euery childe of God doth, and may with profit and comfort vſe the Lordes prayer, as a prayer. Your argument is very ſilly, and is like vnto this: Our knowledge is

vnper-

vnperfite, *1.Cor.13.* and can not reach vnto very many thinges conteyned in the canonicall ſcriptures: therefore a godly Chriſtian may not trauel in the body of the canonicall ſcriptures. Hee that ſhould diſpute thus, might be dubbed an ignorant man, and yet his argument is as good and weightie as Maſter Barrovves is.

9 A PRESCRIPT FORME OF *prayer may be impoſed vpon the Church.*

DAuid in the beginning of his raigne remoued the Lordes Arke out of Abinadabs houſe. *1.Chron.13.* he placed the Arke in the mids of the tabernacle. Sacrifices were offred: Aſaph and his brethren were appoynted by Dauid to miniſter before the Arke of the Lorde, *1.Chron.15. & 16.Chap.* Dauid appoynted a notable Pſalme of thankeſgiuing to bee vſed in the aſſembly: the wordes of the text are manifeſt: *At that time Dauid did appoynt at the beginning, to giue thankes to the Lord by the hand of Aſaph and his brethren. Prayſe the Lorde and call vpon his name, declare his workes among the people, &c. And ſayye, Saue vs O God our ſaluation, and gather vs and deliuer vs from the heathen, that we may prayſe thy holy name, and glory in thy prayſe. Bleſſed be the Lorde God of Iſrael, for euer and euer: and let all the people ſay, So be it, and prayſe the Lorde. 1.Chron. chap.16.verſ.7.8.35.36.*

Almightie God for the ſinnes of Iuda, did ſmite the Tribe of Iuda with famine. The field was waſted, the corne deſtroyed, the oyle decayed, the vine dryed vp, the Figge tree decayed, the Pomegranate tree, the Palme tree, the apple tree, and all the trees of the fielde did wither. *Ioel. Chap.1.verſ.10.11.12.* Be-

cauſe they of Iuda were neuer the better for theſe iudgements, the Lorde did threaten to deſtroy them with the ſworde of the enemie. When great calamities were now partly ſeazed vpon, and partly neare the cities and gates of Iuda, the Prophet Ioel commandeth them of Iuda in this ſorte: *Blow the trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſembly, Gather the people, ſanctifie the congregation, gather the Elders, aſſemble the children and thoſe that ſucke the breaſtes: let the bridegrome goe forth of his chamber, and the bride out of her bridechamber. Let the Prieſtes, the Miniſters of the Lorde, weepe betweene the porch and the altar. Ioel.chap.2. verſ.15.16.17.* And that the Prieſts might cary themſelues excellently in that ſolemne aſſembly, a particular forme of prayer is preſcribed by the Prophet Ioel in theſe words. *Let them ſay, ſpare thy people O Lord, and giue not thine heritage into reproch, that the heathen ſhould rule ouer them. Wherefore ſhould they ſay among the people, where is their God? Ioel.chap.2.verſ.17.*

The 95. Pſalme, in the iudgement of ſome learned men, was vſed in the publike aſſemblies of the Iewes, euen vpon the Sabboth day. Muſculus wordes are theſe: *Apparet hunc Pſalmum eccleſiaſticæ congregationi preſertim frequentiori deſtinatum: qualis erat apud Iudæos diei Sabbati. Muſc: in Pſal.95.*

Our Sauiour Chriſt preſcribed a forme of prayer to his diſciples in theſe wordes: *Our father which art in heauen, &c. Math.6.*

Maſter Caluine writing to the Lord protectour in the time of king Edward the ſixt, hath theſe wordes: *Quod ad formulam precum & rituum Eccleſiaſticorũ, valde probo, vt certa illa extet, à qua paſtoribus diſcedere in functione ſua non liceat, tam vt conſulatur quorundam ſimplicitati & imperitiæ, quàm vt certius ita conſtet omnium*

inter

inter ſe Eccleſiarum conſenſus. Poſtremò etiam, vt obuiam eatur deſultoriæ quorundam leuitati, qui nouationes quaſdam affectant. Sic igitur ſtatum eſſe catechiſmum oportet, ſtatam ſacramentorum adminiſtrationem, publicam item precum formulam. Calu. Epiſt. 87. Maſter Caluins reſolution is, that there muſt be a ſet Catechiſme, a ſet order for the adminiſtration of Sacraments and publique prayers. His reaſons are, firſt, that the ſimplicitie and ignorance of a number may be prouided for. Secondly, that the conſent of all the Churches in the kingdome might be more apparant. Laſtly, that newfangled men which deſire innouations, may be met with.

If a particular forme of publique praier may not in any wiſe be preſcribed: king Dauid, the Prophet Ioel, the Lord Ieſus haue done great wrong to the Church of God, and deſerue to be ſharpely cenſured.

All reformed Churches in Chriſtendome haue a preſcript forme of publique prayer and Liturgie: onely the Anabaptiſticall crewe, which do vaunt, but are voide of Gods ſpirite, are otherwiſe affected.

9. *A PRESCRIPT FORME OF PRAYER in the iudgement of the Anabaptiſtiſticall recuſants, may not be impoſed vpon the Church.*

WE knowe not what to pray as we ought, but the ſpirit it ſelfe maketh requeſt for vs with ſighes which can not be expreſſed. Rom. Chap. 8. verſ. 26. therefore a preſcript forme of prayer may not be impoſed vpon the Church.

R. Some.

The Antecedent is true. S. Paules meaning in that place is, that none whatſoeuer, can pray reuerently and heartily to the Maieſtie of God, either with a pre-

ſcript or ſudaine courſe of prayer, vnleſſe Gods ſpirit make requeſt for them, that is, doe prepare and touch their hearts. Your argument is very weake, and is like vnto this: *No man can ſay*, that is, confeſſe from the heart, *that Ieſus is the Lord, but by the direction of the holy Ghoſt. 1. Cor. Chap. 12. ver. 3.* therfore we may not reade the Scriptures which make mention of Chriſt and his benefits. If any ſhould make ſuch an argument, hee woulde be accounted a ſingle Diuine, and a very ſilly diſputer.

10 THAT THE DISCIPLINE *required by the Anabaptiſticall recuſants, is not an eſſentiall part of the Church.*

I Haue handled this poynt ſomewhat in a later treatiſe. I referre the reader to that: and I doe adde a litle more now.

If that forme of Diſcipline were of the eſſence of the Church, then where that forme of Diſcipline eyther was or is not, there was, and is no Church: which is a groſſe abſurditie. My reaſons are: Samaria had not that forme of Church diſcipline: but it was a famous Church. *Acts. 8. Antiochia* in like caſe, had not that forme of Diſcipline: and yet it was a floriſhing Church. *Actes 11.*

The greateſt parte of the reformed Churches in Chriſtendome, haue not that forme of Diſcipline: yet they are accounted holy Churches of all, but of the Papiſts and Anabaptiſts.

10 THE ANABAPTISTICAL RECV-
ſants holde, that the Diſcipline which they require, is an eſſentiall part of the Church.

R. Some.

NO reaſon is alledged by them for this. Onely they charge them to be ignorant, which diſſent from them.

How neere Maſter Penry commeth to them in this particular, I referre to the conſideration of the godly reader. His wordes are theſe: *Wee haue cauſe in deede to thanke God, that the citie Babylon* (Hee meaneth Rome) *hath bene by her Maieſtie broken downe in ſome ſort: but are neuer the better, ſeeing the walles of Sion lie euen with the ground.* In his ſupplication to the high Court of Parliament, 1588. page 67.

11. THAT EXCOMMVNICATI-
on cannot be without a Miniſter.

THe power of the keyes cannot be ſeuered from the office of teaching. *Calu. Matth. 23. verſ. 13.* Excommunication is a part of the keyes.

The inceſtuous Corinthian was not excommunicated without a Miniſter. *1. Cor. 5.*

Himeneus & *Philetus*, which were groſſe heretikes, were deliuered to Sathan by the Apoſtle. *1. Tim. 1.*

Arius was excommunicated by the Biſhops aſſembled in the *Nicene* councill.

11 THE ANABAPTISTICALL RECV-
ſants holde, that the Church may excommunicate without a Miniſter.

R. Some.

T. L. and his company in a conuenticle in London, expounded Scriptures, conceiued long prayers at a ſudaine, & drewe out the ſworde of Excommunication againſt two, which were ſometimes of, and had now left that brotherhood. No Miniſter, as T. L. confeſſed, was then preſent in that fantaſticall aſſembly. For proofe of this, vidz. that Excommunication may bee without a Miniſter, T. L. quoted *1. Corinth. 5.* which place, if it be conſidered aright, is very directly againſt him.

Maſter Barrowe is not of their iudgement in this: he did diſclaime it.

12. THAT BAPTISME ADMI-
niſtred and receiued in the Popiſh church, is not the deuils, but Gods Baptiſme.

FOr proſe of this, I referre the godly reader to that which I haue written in my anſwere to Maſter Penry, *Chap. 8.* and *20.* I haue ſet downe my iudgement directly and fully in thoſe two chapters.

12. *THE ANABAPTISTICAL RECV-*
ſants holde, that baptiſme adminiſtred and receiued in the Popiſh church, is not Gods, but the deuils baptiſme.

THey which were and are baptized in the Popiſh church, were and are baptized into the faith of the Romiſh church, and obedience of the Pope: therefore Baptiſme adminiſtred and receiued in the Popiſh church, is not Gods, but the Deuils baptiſme.

R. Some.

R.Some.

They which were and are baptized in the Popiſh church, are baptized in the name of the holy Trinitie, and not into the obedience of Antichriſt. The words deliuered by the Popiſh prieſts in the adminiſtration of baptiſme are theſe, vidz. *I baptize thee* (not in the name of the Pope, but) *in the name of the Father, the Sonne, and the holy Ghoſt.*

Maſter Penry iumpeth with the Anabaptiſtical recuſants in this Argument: his words are theſe. *Where there is no true Chriſt whereunto men can bee engraffed by Baptiſme, there true Baptiſme as touching the ſubſtance, can not be gotten: for what baptiſme is that, which is not an ingraffing into the true Chriſt? but in Poperie there is no true Chriſt, whereunto men may be ingraffed &c.* therfore &c. I haue anſwered this and ſuch like Arguments of Maſter Penries, *Chap.23.* of my laſt Treatiſe: I reſt in thoſe anſweres.

13. *THE ANABAPTISTICAL SORT holde, that there is no worſhippe of God in the Church of Englande.*

SAintes deceaſed, are worſhipped in the church of Englande, which is a ſinne againſt the firſt table of the Commaundements: therefore, there is no worſhippe of God in the Church of England.

R.Some.

The Church of England doth not woſhip Saintes deceaſed. She cõfeſſeth that no creature may be ioyned with God in his worſhip: the reaſons are, Firſt, almightie God can not abide any ſuch matching in his ſeruice, *Ezech.20.* He is a ielous God. *Exod.20.* he will either haue all or none. Secondly, the Godhead

by ſuch additiõs is not honoured, but defaced. Thirdly, God alone is moſt able and willing to helpe and benefite his ſeruants. One ſunne is ſufficient to giue light to all the world. One ſoule is inough to giue life vnto a mans body. Laſtly, the Church of Englande ſaith with that famous man S. Auguſtine, that Saints deceaſed, are to bee honoured by imitation of their vertues, not to be adored for religion. *Auguſt. de vera relig. cap. 55.*

The Anabaptiſticall recuſants.

The Church of England maketh mention of Saintes deceaſed, vidz. Apoſtles, Martirs &c. in ſome of their publique prayers: therefore the Church of England doth worſhip Saintes deceaſſed.

R. Some.

I graunt that Apoſtles, Martirs &c. are mentioned in ſome of our publique prayers, to ſtirre vs vp, not to worſhip them, but to treade in the ſteppes of their religion and vertues. Maſter Barrowes argument is very weake and ſilly.

The Anabaptiſticall recuſants.

You haue a *Lent*, that is, abſtinence from fleſh, in Englande: therefore there is no worſhippe of God in the Church of England.

R. Some.

This is a *Lenten* argument. I confeſſe, that to put religion in abſtinence from fleſh, is a groſſe and Popiſh errour. The Church of England doth abſteine ſometimes from fleſh, not for religion, but for policie, that is, for the maintenance of Nauigation: For proofe of this, I referre you to an Acte of Parliament made in that behalfe. Beſides, euery learned man knoweth, that not the conſcience, but the externall action is bound by that ſtatute, and he is a ſimple diuine that can not diſtinguiſh *inter externum & conſcientiæ*

entiæ forum, that is, betweene the externall court, and the court of conſcience.

14. *THE ANABAPTISTICAL RECVſants giue out, that no man without blaſphemie can arrogate to himſelfe the title of Doctor of Diuinitie.*

ALl the fulneſſe of the Godhead dwelleth in Chriſt bodily, Coloſſians. Chapt. 2. verſe. 9. therefore no man without blaſphemie can arrogate to himſelfe the title of Doctor of Diuinitie.

R. Some.

Your Antecedent is very true, and confeſſed of all Chriſtians. The Apoſtles drift is, that the Coloſſians, and conſequently all Chriſtians muſt ſeeke God in Chriſt. S. Paules reaſon is, *The fulneſſe of the Godhead*, that is, the Godhead, *dwelleth in Chriſt*, not onely ſpiritually as in the godly, but *bodily*, that is, ſubſtantially and perſonally: for the diuinitie of Chriſt is vnited to his humanitie by a perſonall vnion. Your argument is very weake, & cannot be inferred of this.

The Anabaptiſticall recuſants.

Bee not called Doctors, for one is your Doctor, euen Chriſt, Matth. Chap. 23. verſ. 10. therefore no man without blaſphemy can arrogate to himſelfe the title of Doctor of Diuinitie.

R. Some.

If the name of a Doctor be ſimply vnlawfull, why is S. Paul called the Doctor of the Gentiles? *1. Tim. 2.* Why is it ſayd that Chriſt gaue ſome to be Apoſtles, Paſtors, and Doctors? *Epheſ. 4.* Secondly, our Sauiour Chriſt which forbiddeth the name of a Doctor, forbiddeth likewiſe the name of a father and maſter: and yet the names of father and maſter are vſed very lawfully of fathers and maſters. Thirdly, ſuch fathers, doctors, maſters are forbidden, as are deuiſers & brochers

chers of ſtrange doctrine. Such were *Arius* in the Eaſt, *Nouatus* in the Weſt church: Such in our time are the Papiſts, Anabaptiſts &c. Laſtly, onely Chriſt is our Doctor, that is, Chriſt alone is to be heard ſimply and without exception: ſo is not any man whatſoeuer. My reaſon is: Man is ſubiect to errour, but Chriſt is free from all errour.

(·:·)

Nulla ſocietas fidei et perfidæ poteſt eſſe. Qui cum Chriſto non eſt, qui aduerſarius Chriſti eſt, qui vnitati et paci eius inimicus eſt, nobiſcum non poteſt cohærere. Si cum precibus & ſatiſfactionibus veniunt, audiantur: ſi maledicta & minas ingerunt, reſpuantur. Cypr. Epiſt. lib. 1. epiſt. 3.

It hath pleaſed Maſter Penry in his ſupplication to the Parliament, to remember mee, and forget himſelfe. When he hath performed his promiſe touching my booke, I will ſuruey and reduce his errours & fancies into a ſhort ſumme, and ſo giue ouer an ignorant, bolde, and Anabaptiſticall wrangler.

Robert Some.

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